The Bombay Guardian.

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INTERNATIONAL BIBLE STUDY.

September 25th, 1881.—*Luke* XXIV. 44-53.

"THESE are the words." 44. The form is elliptical. The things that have taken place are simply the fulfilment of the words which I spake unto you while I was yet with you. I was very careful to notify you beforehand of these events, so that you might not be taken by surprise; had you heeded what I said you would have been saved many cruel hours of distressing and dishonourable doubt. —"That all things must be fulfilled which were written in the law of Moses and in the prophets and in the Psalms, concerning me." This three fold division takes in the whole of the Old Testament. He pointed out to them that from the time when the promise of the seed of the woman was made to our first parents in the garden of Eden, during all the forty centuries that had intervened, there had been predictions of a suffering Messiah, which the Jews had failed to see because their preoccupied minds so much more readily siezed the passages that seemed to flatter their national pride.

"Then opened he their understanding, that they might understand the Scriptures." He gave them the key to all the Messianic prophecies, when he showed them the significance of his death as a propitiation for the sins of the world, fore-shadowed in all the sacrifices offered from the foundation of the world. Never till now had they understood the nature of sin, having a distinct relation to the nature of God, and demanding the intermediation of the Son of God, that through his death, the favour of God, which is life, might become the portion of the children of men. The necessity of his atoning death once apprehended, all speedily becomes plain. Mystery after mystery disappears. When, haply, they had at some time been ready to grasp the meaning of Christ's statements concerning the necessity of his death, as when he had spoken of himself as the bread of life, to be broken that men might have life, as the good Shepherd giving his life for the sheep, as to be lifted up that he might draw all unto him, as a corn of wheat to fall into the ground and die, that it might bring forth much fruit, &c. &c. when they had been on the point of perceiving that such statements indicated that his death was necessary as a means of reconciling men with God, they had always been met by the consideration that all along, from the beginning of the world, God had had amicable relations with men, and had always been approached in confidence by his believing people. Now, however, they were made to see that Jesus was the Lamb slain from the foundation of the world in the purpose of God and in his own consent, giving a virtue to sacrifices that they could never have had, apart from this. They saw that all the patriarchs, the prophets, the faithful of antecedent generations had been admitted to the friendship of God and had obtained the armour of God, simply because of the foreseen efficacy of the cross. How wonderfully the Bible was transfigured as the light of the cross now fell upon its records. It may be that there were rolls of Scripture there, and the Saviour used them in pointing out to the disciples gathered around the table, the successive prophecies; or that Jesus quoted the passages from memory, and they recognized them, having often heard them read in the synagogues, though never till now intelligently.

"To rise the third day." This shows the meaning of the expressions elsewhere used; after three days, after three days and nights, &c. Our Lord in seeking to prepare his disciples for the terrible ordeal of his death, used expressions that covered the entire period of their trial, from the time of his arrest in the garden, to this manifestation in the upper chamber, three full days in which they were without a Christ.

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Here was the end of Jewish exclusivism, and of all the institutions pertaining thereto. The middle-wall of partition, more insurmountable than the wall of China, had stood for 1500 years, but now fell to the ground more suddenly than the walls of Jericho at the sounding of the rams' horns.

"In his name." This is the leading thought of the verse. Jesus speaks as the Sovereign of the everlasting destinies of men. All men, every where, are commanded by him to repent of their sins; and to all men, every where, who believe upon him he offers forgiveness of sin and deliverance from sin, without which forgiveness would be of not the slightest avail. "Ye are witnesses of these things." Of his wonderful life, his mysterious death, his resurrection, his thoroughly-proved Messiahship.

"I send the promise of my Father upon you; but tarry ye in Jerusalem, until ye be endued with power from on high." 49. The Father's promise of the Spirit to be poured upon all flesh, Christ would fulfil; in connection with the advent of the Spirit they should be endued with all the power needed for their arduous and perilous work. After this he led them to the neighbourhood of Bethany, in the E. side of the Mount of Olives, and there, while blessing them with outstretched hands, was parted from them, leaving this last ineffaceable impression upon their minds, that he would continue blessing them while they sped to the nations with his Gospel and until he should come again.

WHOEVER would be proof against the wiles of the devil must seek, every day, for fresh accessions of the grace of God to his heart The faith that carried us safely through yesterday's exposures may be overmatched by the exposures of to-day, unless that faith is renewed and increased by prayer and supplication, with thanksgiving.

WEEKLY REVIEW.

—THE American religious papers tell us of camp-meetings already held by the members of the Inskip party, Messrs Inskip, Wood and Macdonald with their wives, who have evidently returned with unabated vigour from their "Round the world" evangelistic tour. The National Camp-Meeting met at Round Lake, July 12th, and the meeting is described as having been in all respects a success.

—THERE has been considerable discussion in the local papers of the propriety of soliciting state-aid for the erection of a church near Prince's Dock. It appears that the Port Trust have set apart a considerable area for a pilgrim-serai, a place to accommodate the Mahomedan *hajis*, when they embark or disembark in connection with their pilgrimages. It is urged that the application of public funds for the religious needs of Christian sailors in the Dock, is equally justifiable. Perhaps so. At all events, Government have furnished precedents for such a demand by giving the use of invalided hulks for harbour Bethels. Still, we must say that we sympathize with those who say it is better that Christians should bear the burdens connected with the great commission of making known the Gospel to every creature, rather than seek state aid in the matter. The connection of Church and State in India begins to be more and more called in question; the Natives are dissatisfied with it, and it furnishes them with another argument against the religion of the Government race; and Europeans begin to perceive that they are placed by it in a humiliating position. A century or two ago, it seemed to be necessary that Government should make some arrangements for the religious needs of those whom they were expatriating to a Christless land; but the times are greatly changed. The Church of God is awakened or awakening and will follow her children whithersoever in the wide world (as we used to think it) they may be scattered in the providence of God.

—WE learn from the *Times of India* that since the Indian Factories Act came into force, boys under twelve years of age are not employed in any of the mills of Bombay, the mill-managers not finding it convenient to employ them under the imposed conditions of short time and stated rest-days. We are glad to learn that the women and men are separated in the mills, having distinct employments in separate apartments, thus averting one of the great demoralizing tendencies of factory work in England and America.

—SINCE the disestablishment of the Church in Jamaica, the contributions of the year have risen regularly, year by year, from £4,238 in 1872 to £14,674 in 1879. This is apart from special efforts. The *Indian Church Gazette* thinks these figures very encouraging to Ceylon Churchmen.

ASIATIC SOCIETY MUMBAI

—A TELEGRAM from Simla in the columns of a contemporary says:

An official enquiry recently made by order of the Government of India shows that there is no foundation for the statements made in a letter from "A Lady Visitor," which appeared in your local contemporary on the 23rd July, and in other communications of the same nature relative to an organised system of decoying young girls from Europe for immoral purposes.

The Bombay Police know perfectly well that there are a good many young women brought to this place from Eastern Europe, for purposes of prostitution, and they are well acquainted with the men who bring them and live upon their vile wages. Christian people come in contact with the women, sometimes, in the Hospitals; and do not doubt that the stories told, in some instances, by such, of their having been brought to this country through misrepresentations, and of their being here in virtual bondage to those who brought them, are true. In the nature of things it is not easy to lay one's hand on legal evidence of such deception. If the Bombay Police had reported that there was reason to fear that some of these women were brought here under fraudulent representations, but that it was very difficult to establish the proof of this in individual cases, we think their report would have been nearer the mark.

—*Spes*, in the *Times of India*, is very much concerned on account of the slow and unsatisfactory progress of Christianity in India. Discarding as worthless, and as not even demanding refutation, Sir Richard Temple's testimony, (based on the observations of a life spent in the different presidencies,) to the importance and usefulness of Christian Missions in this country, he assumes as a thing not to be questioned that the only converts made are from the lowest class, and are supported entirely by the different missions; and having stated the problem, gives his own easy solution of it. This is the solution:

With a few brilliant exceptions, those who have undertaken the task of preaching the gospel in this land are not of the mental calibre, training, or education to fit them for the work. They are men who seldom rise even to mediocrity, most rarely above it; men who have been imbued with the narrow aims and narrower views of theological training colleges, rather than the wider views and more extending sympathies of our great universities. There are even men who have undertaken this work from no call whatever, but the difficulty of getting on at home.

In fact, the missionaries are low-caste men, and what more natural than that they should turn their attention to low-caste men! Allowing that our anonymous friend and monitor has hit the mark in this, the question arises why is it that men of low calibre do—and men of high calibre do not—offer themselves for the work. Why is it that the men of culture and intellect neglect the command of the Master and leave it to the incompetent to engage in this work? Perhaps when this anonymous writer shall have settled that point, he will be in a better position to determine why it is that so few men of high caste in this country care for the Gospel. Perhaps the Gospel itself may shed some light upon this point. Paul tells us that not many wise, not many noble, not many mighty are found to engage in this work. Our Lord, seeking those who should be the first preachers of the Gospel, did not cast about for men of great calibre. However, we need not argue this matter with *Spes*, as we do not admit the truth of the statements from which he argues. Numerically, the successes of Protestant Missions in India may not have been conspicuous; still, it is not true that the results have been so disappointing as Spes alleges. We should like him to name some mission or missions in which the converts are entirely, or a fourth of them even supported by the mission, living in huts in the compounds of the missionaries. Of one of the most successful missions in this presidency, we remember hearing some time ago that one sixth of the converts were employed by the mission as schoolmasters, catechists, pastors or bible women. All the rest were earning their living as they had always been accustomed to do. Spes mentioned Xavier as one of his model missionaries; the things that he so unjustly alleges against Protestant missionaries, may with much more truth be predicated of Xavier's mission work in this land. If Spes will deligently enquire concerning the things which he wishes to set right, he will learn that Protestant missions in India have been chiefly successful in rural fields where there were no Europeans besides the missionary and his family. It is in the larger cities that fewest converts have been gathered, and this, we humbly submit, is very much owing to the fact that there are many other Europeans there besides the missionaries, and the people look to these others to see what kind of representation they make of Christianity. In the bearing of these, so far as they have the opportunity of judging, there is a great deal that savours of disdain for the people of the country, of pride of position, of the love of pleasure and excitement, and in fact they can scarcely see any thing that looks like religion; not unfrequently they meet with Europeans who deny openly that the Gospel has any claim upon the people of the land.

—MRS. McHenry, wife of Rev. A. D. McHenry of the N. I. Conference of the M. E. Mission, died lately at Alliance, Ohio. It is only a few months since Mr. and Mrs. McHenry left India for America. Her health had been failing for some time. She was held in great esteem by all who knew her, and the Native Christians among whom she has been labouring, will be very much grieved to hear of her death.

—THE Am. papers also bring us news of the death of Bishop E. O. Haven, one of the bishops elected at the General Conference of the M. E. Church last year.

—WE must confess that we had a very inadequate conception of the extent of the gold-share mania whose *el dorado* is the ghats of S. India, until a tabulated statement of the number of companies and amount of capital engaged in it, met our eyes in the *Times of India*. Forty-five companies have been formed with an aggregate capital of five and a quarter millions stg. About three millions of this go for land some of which is paid for at the rate of £2,600 per acre, and all this before any evidence has been furnished that gold can be expressed from the unconscious rocks of Wynaad and Mysore. The children of this world are wise in their generation, but the magic word "gold" easily makes them mad.

—"AN insolent American" we are told, was made to pay a fine of 150 marks at Aix-la-Chapelle the other day for having said to the railway guard who informed him that he was in Prussian territory, "That is where all the most hardened scoundrels come from." Many will say, "served him right." He was made to know that the Prussians have power to punish people who pronounce unfavourable judgments upon them. Was that what he needed to learn? He knew before that the Prussians had a vigorous government; that was not the point on which he needed enlightenment; he wanted instruction with regard to the proportion of criminals in Prussia as compared with other countries. If this guard had said to him, "The most hardened criminals go from Prussia to America and other countries because they are more at home in those countries than in Prussia, the young American would have been left in a better mood to pursue his enquiries. We refer to this because it illustrates one of the commonest and most inveterate errors of mankind, that disparaging judgments are to be visited with a display of force. This is what our Lord points out in the sermon on the Mount, where he teaches that we are to meet vice with the virtue that properly lies over against it, viz. covetousness with generosity, insolence with courtesy &c.

—THE papers tell us of a suicide committed under the following circumstances:

Francis Waldeck blew his brains out at Steimuühle, in fulfilment of the iniquitous conditions of a so-called "American duel," in which he had engaged some months ago with Baron Arthur von R——. The "combatants" drew lots for their lives, the loser solemnly engaging himself to commit suicide upon a certain day. It appears that the 15th of May was the date agreed upon between them for the death of one or the other. Waldeck drew the blank in this inhuman lottery, but failed to kill himself at the appointed time, and twice subsequently solicited a respite from his adversary. His second application was peremptorily refused by the Baron in the following heartless terms: "Coward and rascal, I am waiting to attend your funeral!" On receiving this bloodthirsty intimation Waldeck at once shot himself, having recorded at some length in a letter addressed to his parents the circumstances "compelling him to take that fatal step."

What does this show but that the youth of Germany and other continental states are not rightly educated in regard to the true nature of bravery and cowardice? A careful examination of the books put into their hands will show that they are trained from childhood to entertain an altogether false notion of what constitutes true courage. A man puts an end to his existence because he cannot bear that some neighbouring fool should think him deficient in courage. True courage is that which enables a man to cleave to what is right, though all the world denounce him or scorn him. In the one case a man makes himself the slave of another man's judgment; in the other he shows himself to be free in the best sense of the word.

—THE Rev. Mr. James of Calcutta, one of the five missionaries who lately took issue with the Police Commissioner on the subject of preaching in the squares, is spending a short season in Bombay, on the invitation of the Baptist Church here, for whom he is officiating. Mr. James has not allowed his zeal for open-air preaching to lie fallow since he has been among us, but has been daily addressing large audiences of educated Natives, on the Esplanade, in English. There

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has been occasional preaching in English, in the open air in Bombay, for some years past, but we think that some who are unacquainted with the vernaculars may find a door of usefulness opened to them in this way, and possibly the example of Mr. James may encourage them to undertake it.

—Some bold spirits in the Egyptian army succeeded in persuading their comrades to the number of 4000 that they were virtually in possession of the supreme power, and that they might as well use it for the accomplishment of their own purposes. So they surrounded the palace of the Khedive, and insisted upon dictating to him the manner in which the country should be governed. They wished that Cherif Pasha should be chief minister and choose his cabinet, that there should be a constitution, and they called for an augmentation of the army. On the whole they seem to have conducted themselves with surprising moderation. Having received an assurance that their demands would be complied with, they quietly subsided. Cherif Pasha has assumed the direction of affairs, and is promising to bring about some needed reforms, and at the same time draws attention to the benefits conferred on the country by the European control to which it has lately been subjected. His head, we fear, will lie uneasily upon its pillow, if he is to continue consulting the good pleasure of the soldiery.

—As for Tunis, it looks as though France were in for a somewhat severe struggle. If her armies are met by Turkish troops it is not easy to see just where the *melee* will end.

—We find the following in the *Sunday Mirror;*

Our Christian friends have made a large number of concessions in our favor. They believe that we are sincere, they believe that we are sincere in our loyalty to Christ, they believe that there is a spirit of devotion in the utterances of our leaders. They do not believe, therefore, in an imposture. They do not believe in a complete delusion or madness. Mr. Voysey actually believes our leader is mad. Well, if he sees madness in the New Dispensation, our friends out here in India see the method in that madness. So that for all practical purposes we, Theists in India, have gained a considerable position, and God be thanked for it.

Baboo Chunder Son in very much admired by the Bengalees for his oratory, his boldness, his originality, &c. but he has not many followers. Since he began to have revelations, and to introduce God in a special column of the Mirror bearing his testimony to the Baboo and his followers as the elect of God, the regenerators of India and the hope of the world, many of the more sensible Brahmists have withdrawn from him. He is now receiving some comfort from Christians in Calcutta who persuade themselves that the line he is pursuing is very near the narrow path that leads to life and will eventually be lost to it. If he is ever won to Christ we do not believe that it will be by flattering him in his present course. To the truth as it is in Christ he prefers something else, a system of his own in which Christ and Boodh and Mahomet and Socrates and Chaitanya and the God-mother combine to weave a crown for——the New Dispensation.

...Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.—*Samuel Smiles.*

NOTICES OF BOOKS AND REPORTS.

"The third annual Report of *Faith Mission work in Basim.*" For 1880-1. The work in Basim is a branch of Dr. Cullis' Faith Work in Boston, Mass., and is carried on by three Am. Ladies. Our readers have already heard something of the trials and triumphs of faith at Basim, where these workers have had the satisfaction of seeing a Mission house reared for their shelter and that of the orphans committed to their care. They receive from Dr. Cullis such gifts as he is in a position to send them, which, however, fall considerably below their expenditure. A good deal of this report is taken up with the narrative of their pecuniary trials, told for the purpose of showing how, in answer to prayer, help always came before the trial became insupportable. This report differs, we need hardly say, from the general run of missionary reports, in the *epanchement* of the writers, who open their hearts freely to speak of the things that relate to their work of faith. Conventionality is not permitted to remove the tokens of ingenuousness. The reader is regarded as a Christian brother or sister and taken into the confidence of the writers. One peculiarity is that when conversations with the Natives are reported the sentences follow the Native construction. For instance, "Bhua, I how can take? To you a wife and two children are, and no money is." &c. &c.

In November we began to pray—1*st*, for the enlargement of the orphan work; 2*nd*, for a horse, that we might go out in the district preaching the gospel of peace; 3*rd*, for means to purchase a good supply of medicines; 4*th*, for money to build a house for Gospel work in the town of Basim. We have now to record—to the praise of Him who has said, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not,"—that each of these petitions has been answered in a most signal manner.

A suitable piece of ground having been obtained in the heart of the town, a "Gospel Shed" is being erected, where these ladies hope to come more in contact with the Natives, and help them to understand the Gospel of the grace of God.

"Companion to the revised Version of the English New Testament." By Alex. Roberts, D. D. professor at St. Andrews' and member of the New Testament Company. This is a very useful book, explaining as it does the considerations by which the Revisers were influenced in the changes made by them. Such a book was needed and Prof. Roberts has shown that many of the changes the reasons for which are not obvious to the ordinary English reader, were resolved upon after prolonged and careful consideration.

"The Greek Testament, with the readings adopted by the Revisers of the Authorised versions." We have been for some time rejoicing in a copy of this beautiful work, a model of typography and a perpetual feast to the eye. This is the Greek Testament not according to any particular Codex, but according to the collated testimony of all ancient MSS. as settled by the New Testament Company.

"Report of the Soldiers' Total Abstinence Association for 1880-81." There are in the three presidencies no less than 86 societies connected with this association, numbering 7,511 numbers, that is to say, there is that number of soldiers in H. M. Army in India professedly total abstainers. There are besides 916 members connected with the railways, making a total membership of 8,427. The Rev. Mr. Gregson may well be thankful for what he has been permitted to achieve in this important line of things. The testimony of Col. Bell given in this report is valuable. Commanding a brigade depot at Bristol where recruiting is extensive, he affirms that the recruits who join are with rare exceptions not spirit-drinkers, and it is by means of the canteen that they are educated to drink spirits. In the English canteen no spirits are allowed, and Col. B. thinks it strange that in India, of all countries, it should be thought necessary to give them the spirit ration. He is certain that if Rum were to be swept from canteens in India, by a General Order issued on these grounds (desire to benefit the men) it would not only be a real benefit, but would soon be allowed to be so by the mass of the men themselves.

Mr. Gregson says that during his recent visit to the United Kingdom he fell in with many who had become total abstainers in India, and who gladly bore witness to the advantage derived from it. The annual relief has taken away from India seven regiments having a large number of Association members.

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SATURDAY, SEPTEMBER 17, 1881.

MEDITATION.

"*Ye are manifestly declared to be the epistle of Christ ministered by us.*" 2 Cor. iii. 2. In the previous verse the Corinthian Christians were spoken of as Paul's epistle. Paul was as it were the amanuensis, writing under the dictation of the Master; not mechanically; the truth was first written in his heart by divine love, and by the same love his heart was drawn out to the Corinthians until the truth had been imparted to them, made visible in them. An epistle of Christ is an epistle from heaven, and in order that it may be recognized as such there must be that about it which carries to the minds of the beholders the conviction that it is from heaven. A divine post-mark. What is true of the church as a whole, is true of each individual member. So, in Corinthians, we find the Church spoken of as "the temple of God" and individual Christians similarly designated "temples of the Holy Ghost." How shall it be made evident that an individual Christian is an epistle of Christ, a communication from the Saviour to men? There must be something about him that men shall not be able to account for, except on the supposition that God is the author of it. Men will account for every thing on worldly principles if they possibly can. Even when there is a great change in the character and life, a turning from sin to righteousness, from selfishness to kindness, from covetousness to generosity, a transfer of the affections from things below to things above, they will not be ready to admit that this is a supernatural work. For they profess to have the power of breaking off their sins by

righteousness, when so disposed; and though they wonder at the change, they do not feel constrained to atribute it to the finger of God. During the many long years that Jesus spent in Nazareth, he was in all things led by the Spirit of God, yet his follow-townsmen mere not disposed to recognize in him a divine power, and when he came to them claiming to be the Messiah, they rejected his claim with utmost scorn. Jesus said to the people afterwards, If I do not the works of him that sent me, believe me not. But it is very certain that God will not attest anything that is not his. The epistle must be of him, and thus will he manifestly declare that it is his. The Corinthian Christians embraced the Gospel and yielded themselves to the love of God and were cleansed by the blood of Christ and made new creatures in Christ, and men saw their walk and conversation that it was unblamable, and thus God demonstrated that he was the author of this change, for Christ's sake, by signs and wonders and miracles that all unsophisticated men were constrained to recognize as of God.

An epistle announces certain things. The epistle of Christ notifies the world that except they repent they shall perish. If a professing Christian indulges in sin, he then utters no such message. But the believer makes it evident that there is nothing in the world so repulsive to him as sin; he makes great sacrifices rather than break the commandments of God, and thus he conveys the impression that sin damns the soul and must be eagerly turned from. Beware of covetousness; beware of youthful lusts; beware of pride, malice, anger. It is one thing to sound these precepts in the ears of men; to show them to them in the New Testament; a very different thing to become ourselves epistles of Christ, with these things condemned in our lives. Daniel became an epistle of God to the Babylonians when he refused to disavow his loyalty to God at the command of the king; and God took care that all the people should have evidence that this epistle was indeed from him. Peter and John were epistles of Christ to the Sanhedrim, saying to them, If it be right to obey man rather than God, judge you; God delivering his servants out of the hands of the Council, demonstrated that they were his epistle.

Have I received grace from on high to turn away from the sins that once had dominion over me, and consecrate myself to the service of Christ, and yield myself fully to the guidance of the Spirit? This is not merely that I may be saved from an evil and adulterous generation and make my way to heaven. No, indeed; I am raised up to be a messenger of Christ to this very generation, an epistle communicating to them that marvellous secret of redeeming love which their dull senses forbid them to find in the written Gospel. When John was in Patmos and the seven churches on the neighbouring mainland were weeping because they should no more hear the voice of Christ's loved apostle, suddenly they were surprised with letters from the Master, from him who walketh in the midst of the golden candlesticks. The world has reconciled itself to the fact that since John fell asleep, now eighteen centuries nearly, the canon of Scripture is inexorably finished; no more Davids, Elijahs, Pauls, to be the living oracles of God to our day and generation. All we can do is to go on printing new editions of the old, disregarded Bible Why were men of antiquity favoured so much above us, in that they were addressed by those who proclaimed to them the decisions of God fresh from the throne? Ah, this is an error. The Bible has been in the world so many centuries, yet is it a stranger document than those which are found on the papyri of Theban kings. Men know not the Bible, and cannot know it, whatever by the literary helps afforded, until the truth of God is written by the Spirit of God and the ministry of apostolic men, in the lives of believers. There has never been a great spiritual awakening, that was not brought about by living epistles of Christ.

You receive a letter from a friend in a distant place. As you read it, you smile, you start, you weep. It is as though your friend were there conversing with you. He comes to you in the letter. All his authority is in the letter. As the bidding of the letter, you leave all you possess and go to the place whither your friend would have you go. Well, the Lord has determined thus to speak to the people among whom you are. He might have employed cherubim, seraphim, or other angelic beings; but he choses rather to employ a redeemed sinner. How could a mere angel inspire sinners with confidence in Christ? The messenger, the epistle must be somewhat that will unequivocally certify men that it is from God, and make known the present mind of God.

But here is a letter written apparently by a far-away friend, with other writing intermingled, so that it is almost impossible to disentangle the original from the interpolated. Are you such a letter as that? Making it appear to men of ordinary discernment that Christ is contradicting himself? Saying here, Seek first the kingdom of God; saying there, Mind earthly things? Saying here, Take up thy cross and follow me, and here, Soul, take thine ease?

APOCALYPTIC SKETCHES. XXXIX.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." xvi. 8. We have mentioned that there is a correspondence, as regards the symbols used, between this chapter and the eighth. There, when the fourth angel sounded, the third part of the sun was smitten, and the third part of the moon, and the third part of the stars. That prophecy is understood to refer to the overthrow of the Roman Empire by Odoacer. By subdivision, the Roman Empire was then but the third of what it had been. The senate, consulate and similar traditions of the ancient republic, were still in existence when the last Emperor came to the throne, but their overthrow soon followed his. Here, the pouring out of the vial upon the sun, and the scorching power thus given him, we refer to Napoleon. The French had obtained a republic by offering up in one tremendous holocaust their kings, princes, nobles, and notabilities of whatsoever class; inflicting upon themselves a greater punishment for their ungodliness than that which was executed upon the Jewish nation by the Babylonians; then, their republican general turned upon the republic and ruthlessly extinguished it, constituting himself a more absolute monarch than Europe had yet known, subjecting to his rule, not merely his own unhappy people, but those of all continental Europe.

"And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory" 9. One would have thought that the people living at the beginning of this century might have had sense enough to recognize the hand of God in these grievous plagues. The French were the subjects of a more terrible conscription than had ever been known, but the individual who had raised himself to greatness upon the ruins of their dearly-bought republic, persuaded them that there was no lot so glorious as theirs in being permitted to give their fortunes and their lives for the expansion of the territory over which he reigned. Ten years before, they would have denounced as a madman one who had predicted that they, in a few years, would think it their highest privilege to lay down their lives to increase the glory of an imperial Corsican. Instead however of humbling themselves beneath the divine power which suffered such things to come to pass for their chastisement, they blasphemed the name of God. We have already seen that the worst blasphemy of the name of God is that which is perpetrated when divine honours are given to creatures, and the Divine Mediator made to share his glory with such. Napoleon availed himself of his power to reopen the churches and restore to society the priests of Rome. This is the point of the prophecy, that throughout that portion of Europe where the Roman Empire had sway, men were not led by the judgments of God, which gave them to be dragged at the chariot-wheels of Napoleon, to turn away from ungodliness, but so far as they consented to have to do with religion again, chose that very form which had brought upon the nations these judgments.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." 10, 11. For *seat* read *throne*, the literal rendering. The beast (*therion*) is that governmental power which we have had pourtrayed in xi. 7, xiii. 1-8. 15-18, xiv. 9. We have found him to be an ecclesiastical head entering into the possesion of imperial power and ruling over monarchs and people from the seven-hilled city. Known himself as the vicar and vicegerent of Christ, he claims to rule over a heavenly kingdom, even over the consciences of men. It is noticeable that while Napoleon restored the Romish worship and Romish clergy, he utterly scouted the idea of sharing his rule with the Pope. He reduced Rome to his own sway, and made the Pope a mere puppet, leading him as his own prisoner into France, and treating him as a vassal even when receiving the imperial crown from his hand. The kingdom of the beast was full of darkness, because all the temporal authority of the Pope had been transferred to Napoleon, whose infant son was proclamed "king of Rome." The ecclesiastics who were so deeply interested in the rule of the Pope, had to undergo a profound humiliation in connection with that of the Pope. Still, it did not lead them to search the Scriptures; these remained a sealed book to the nations of Western and Southern Europe.

REMINISCENCES. CXXXIX.

We now reach the last entries in the Diary of Homunculus, before his departure from America to India, in July, 1847.

June 24th. Had a season of communion with H. this evening. Have remembered the patience of Christ towards his weak and recreant disciples, as well as toward myself; and have been ashamed of my diminished interest in this brother. To whom doth He increase strength? To them that have no might. Both H. and I have a considerable ground of confidence in our great moral weakness; for the promise is to such.

27th. This evening should be remembered. The members of the Seminary partook of the Lord's Supper, preparatory to our dispersion through the earth,—to China, Ceylon, Madura, Bombay, Syria, Sandwich Islands, &c. I thought of the first times, when the disciples walked with Jesus three years, receiving his instructions, occasionally going out for a month or two to labor by themselves; and then parted with him, after having seen his body broken and blood shed for them. I had a delightful sense of the Saviour, the King of kings and Lord of lords, upon his throne, dismissing us on an embassy of love to a dying world. He was looking at those to whome we go; the love he gave us was love for them; all the instructions received by us during these years, all his longsuffering shown towards us, sprang from his love to them. I want to be lost in the Saviour's love to the sinners we are sent to. All the Father's love to the Son became simply a means of expressing his love to us; and so His love to us should be used to signify his love to the world we now enter. I was much occupied by Paul's language: 'Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church.' God grant that I may do this; and that Christ may be magnified in my body.

July 2nd. Have had some trials. Ministers here think I do wrong in going to the heathen. I ought to stay here, and let others go. Such sentiments as these from men of experience and reputation are hard to bear. They do but show me still more clearly what is the path of duty. If every body else forsakes the heathen, let me only give myself more thoroughly to them. This evening had a trying conversation with my half-brother. He was altogether opposed to my going. The missionary enterprize was the perfection of folly in his eyes. This I was prepared for. But he considered it wrong in me to go, as well as foolish. My father might die, [this contingency came actually to pass before many months,] and his family be left without means of support; and I would be relieved of the burden of supporting them by my residence abroad, which burden would fall elsewhere, [this prophecy was not fulfilled.] This was exceedingly painful to bear. Nothing is harder than to be numbered among the transgressors. I have been unfaithful to this dear, misguided relative, let me pray for him in faith.

July 4th. Ordained this evening, (Sabbath) to the ministry of the Gospel.

This is the only notice that occurs of the ordination of this individual. It was on the fourth of July, the day observed throughout the United States in celebration of the Declaration of Independence; but as it fell this year on Sunday, the celebration took place on Monday. The ordination took place in the Mercer St. Church, a little more than three years after the baptism of the same party in the same church. A considerable number of the leading Presbyterian and Congregational ministers took part in the ordination. The sermon was preached by the Rev. Dr. Skinner, on the text (Ecc. vii. 10) "Say not thou, What is the cause that the former days are better than these? for thou dost not enquire wisely concerning this." In this discourse the preacher sought to show that it was a great privilege to be living at this day when the whole world is being made so rapidly accessible to the Gospel, when the nations that are most concerned for the Gospel are at the summit of political power and commerceal interest, when the knowledge that was once reserved for the specially-favoured, now percolates all through the community. The charge to the candidate was given by Rev. Dr. Anderson of the Am. Board. The right hand of fellowship by the Rev. Dr. Thompson, of the Broadway Tabernacle. The Rev. Dr. Wm. Patton, and Rev. Dr. Cheevers, perhaps others, took part. The sensations experienced when these good men laid there hands upon the head of the candidate, set him apart for the work of preaching Christ to the dwellers in India, and invoked the blessing of God upon him and his work, are still vividly remembered. The church was crowded, and there were many there who had known the candidate in the days of his worldliness and infidelity, and who glorified God for the grace bestowed upon him.

H. had spent three years in the Union Theological Seminary, University Place, New York. (Residing at his father's house, he daily attended the recitations and meetings in the Seminary,) He never can cease to praise God for the blessed days spent here, especially after the 4th of December, 1845, when the Master introduced him into the life of faith. Enraptured with the discoveries then make of the all-sufficiency and perfect availableness of the grace of Christ, he felt impelled to speak to one and another of his fellow-students of these discoveries, and tried to persuade them all that it was their privilege to have the habitual fulness of the Spirit's presence. Very many sought and found the blessing, and it was not long before there was a glorious revival of a character almost unknown until then. There was a good deal of opposition, a good deal of suspicion; people talked of Oberlinism and Perfectionism; but God gave grace to those who had entered into this life of special faith so to conduct themselves as to live down the opposition. The Theology taught in the Seminary was known as that of the New School, being a modified form of Calvinism. One of the results of the revival spoken of, was a readiness on the part of the students to offer themselves for the foreign mission work. In the nine classes that had graduated previous to 1847 there were but five altogether who went to the foreign field; out of the class that graduated in 1847, there were eight foreign missionaries, and others would have gone had their health permitted; out of the class that graduated in 1848, six became forign missionaries; in 1849, three; in 1850, four. A memoir of a missionary who died in Persia in 1865 has been published, in which mention is made of his having entered Union Theological Seminary in 1847, and the writer of the book, referring to it, says: "He there joined a band of young men consecrated to the noblest work that can summon the energies of the human heart. At that date these consecrated walls were like cedar and spice and sandalwood, redolent with the blessed graces of living saints just gone in Christ's name to Christ's work." Of the eight that left in 1847, two went to Western India, three to the Sandwich Islands, one to Syria, one to Persia and one to China.

MISSIONARY HELPS. X.

AGGRESSION.

In every conquest there are at least two forces in the field, or perhaps rather one force for two definite purposes. If we say *two forces* they would be *aggressive* and *conservative*. If *two purposes* they would be *aggression* and *conservation*.

All that aggression wins conseration must retain and care for. In the conquest of India the missionary's place is in the *aggressive force*, though he may do some conserving as he should do. The advance force sleeps on its guns and is always expecting heavy duty and good execution. This is where the missionary wants to be. He is a leader, and the grand army which shall conquer must come after. Every general seeks as early as possible to dislodge his mightiest opponent. The writer sometime back was talking with a man to whom one of the largest societies at work in India has consigned the important duty of opening up the work of their society in a new large and unoccupied field. This missionary has been two years on the ground. He said he had never preached in the public bazar as the merchants, Brahmins and other classes there were much disposed to argue, oppose and ridicule, while from the first he had found the Chucklers ready to listen in their part of the town. Some three years since the writer fell in with a missionary working at Tirupetty at the time, who said they confined their labors largely to the pariahs on account of the unbelief and opposition of other classes. We read a letter printed in a home publication not long since to say that the writer thereof in opening up work in a certain town preached the first gospel sermon he supposed had ever been preached in that place in the quarter of the town occupied by the chucklers.

From a few years' observation we are inclined to believe that this going first to the lower classes of the heathen, yea and more continuously there than elsewhere, that this habit is by no means uncommon in India. We know it's not all sweet to preach in the crowded bazar and face the deadliest foes of the gospel there. But to shun this point is to give up a good part of the battle field without a stroke and allow the enemy to impugn our cause as weak, and raise undue prejudice against us by reason of our first choosing hearers among the lightly esteemed of this world.

In the report of a North India Missionary we read these impressive words. "If men are to know the gospel of Christ that is to save them, the bazar with all its inconveniences is one of the places where the missionary is to win souls for God." It may be granted that some of the higher classes are difficult to reach. But did not Paul take his stand on Mars' hill among the most difficult class to reach? We often see the statement that few of the higher classes or well to do are converted among the heathen, and it must be confessed that much less effort is made for their salvation than for that of the lower classes. Let the missionary move in an aggressive line against all classes and then follow up any special advantages gained along the line, still keeping up the fire at other points. We think it is a mistake to avoid the bazar and haunt the chuckler's quarters, because a quieter reception awaits one there. Then again we have an idea that more would be accomplished by striking no blow that cannot be followed up. We know a good missionary who has for 15 years toured extensively in a large field, getting to various points of interest about once a year. This dear man has been doing the best of work. But his aggressive strokes are so far between, that he has but *little* indeed to show in the way of practical results. Circumscribe the range, make the battle hot and daily hotter and the results will soon be manifest.

Paul's plan was to make the battle hot enough and long enough to gather a little church before he went farther as a rule. If he had not so done, we should not have had his epistles. India needs aggressive mission work that strikes hard for all classes and within lines sufficiently circumscribed to admit of breaking the enemy's line. But every body knows all this and many could have said it much better. *

...It is not the reading of special books or the setting apart of certain days that prepares us for rightly coming to the Lord's table; but the truest preparation for that service is the every-day life, the constant abiding in Christ. With such a life, we can never eat and drink unworthily.—*H. Osgood.*

[Letters intended for the *Bombay Guardian* should in all cases be athenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

THOSE ITINERANT INSTITUTIONS.

DEAR EDITOR,—We lately noted your remark as to our itinerant character and are glad to believe one move more will bring us to a final settlement so far as an earthly home goes. One thing however, I would like to say, is, that all this moving and rebuilding of huts has not cost as much as we should have had to pay out at a monthly rental of Rs. 30 per month, both for the orphan's and ourselves for quarters during the last two years. So we scarce think any body will think our itinerant character has involved any misappropriation of the Lord's money. I lately spent 22 days, traveling 300 miles overland in a cart, to inspect the village offered us and came back pretty well pleased. Ere long when the deliberations of myself and my co-laborer Bro. Davis have reached a greater degree of maturity we shall present our outlook to the readers of the Bombay Guardian.

At present we can only say that we aim at a settlement by next January and to this end will require Rs. 3000 extraordinary for huts and small houses for our native and East Indian orphans and humble homes for ourselves as well as to buy cattle, tools, seed and so forth to set a village of, 300 acres of cultivateable land in operation.

Now don't let any body wag a doubtful head. We purpose to stick to our principles on finances and keep out of debt. If this project is according to God's will as we think it is, we expect to get all we need and just as we need it. If it is not according to the will of God we pray daily that the Lord may blockade every path that way.

I may say also I do not intend to station myself down to the management of the secular interests of this project. I expect an able man sent from God to take the superintendency of the village on our principles. I have recently made a sort of treaty with my Baptist Brethren by which the field of the "First Telugu Mission of the M. E. Church comprises all the territory between North Latitude 18°,, 20',, 0" and 19°,, 20',0, and East Longitude 78°,, 40',, 0" and 80°,, 40',, 0, 60 × 120 miles with a population of 600,000 souls. Who will come and help us and ask God for more laborers daily in this great field. But we are getting ready. We can't make missionaries but we believe God is making some out of some of our orphans. We should like to get out in the villages to do some work now but the work of training these orphans is laid upon our hearts as a matter of so great importance that until we get more help we can't get away from them for outside work. Our work is full of interest. Nearly all our orphans can read Telugu well now and six have nearly finished two Gospels carefully studied and 16 more have about finished one with care. The secular teaching goes on under the punlutu but all Scripture reading goes on under our own eyes. The 22 days I was away Sister OLeary had their classes an hour each each day in the gospels. At present I manage two classes and she one. One more class will be formed soon. We attend to this matter ourselves that the children may get correct interpretations of the word of God from the beginning. This no punlutu can give. Our "Christian Home" has now eight East Indian orphans two girls and 6 boys, and with these Sister Ward finds plenty to do, teaching them about three hours a day, attending to their food, clothes, and behavior.

One thing we are satisfied about, viz, that we have plenty to do, and we are happy in it. Financially the Lord is gracious to us. We have had extra needs in the last five months and all have been supplied. We have been tried. But we prefer to be tried to being in debt. The "Christian Home" meets with much sympathy. We are glad that so many rejoice in this new feature of our work. The "Home" is Rs. 200 in hand, and has a wide door open for more orphans. We hope any friends who know of any poor destitude East Indian *orphan children* in any part of India will let us know. We can house, feed, clothe, doctor, and educate an East India orphan for Rs. 100 per annum, and a native orphan for Rs. 50, and this is allowing a little higher rate than we have ever yet expended. We have not as yet had time to embody our plans concerning the "Christian Home" into written form, but hope to do so soon.

We are especially desirous of being made a blessing to many more poor East Indian Orphans, and believe we possess advantages for it, being out here free from so much of the contaminating influence of large cities and towns. We solicit the prayers of our friends in all our work. We long for more help. The want of money is no drawback to us.

Oh that the Lord may anoint many sons and daughters of India to go forth to labor among the heathen.

The Anglo Saxon element of India owes a prodigious debt of duty to the heathen.

C. B. WARD,

Mylarum Sept. 1st 1881.

P. S.—Address

C. B. Ward,
c/o A. C. Davis Esq.,
Shankarpalli, Nizam's State Railway.

NOTICES.

M. E. APPOINTMENTS for to-morrow: DEAN LANE. 11 a.m. Shreves; 6 p.m. Bowen. Mazagon 11 a.m. Jacobs; 6 p.m. Shreves. Grant Road 8½ a.m. Jacobs; 6 p.m. Jacobs. English speaking natives are cordially invited. Contrary to our desire, a policeman by mistake ordered a number of natives away the other Sabbath. These services are free to all well-disposed people in the city.

S. P. Jacobs.

BAPTIST CHURCH (Bellasis Road, Byculla.) The Rev. W. R. James will (D.V.) preach tomorrow at 11 a.m. and 6 p.m.

THE Rev. Buchanan Blake B.D. will deliver in the Hall of the Free G. A. Institution, Khetwadi, on Sunday the 18th inst., at 6 p.m., a Lecture on the subject:—Is there a Future Life? All are cordially invited.

REV. I. F. ROW, Vepery, Madras, acknowledges, for the M. E. church there, from Rev. W. B. Osborn, Australia, £ 2 stg.; from T. S. Rs. 20; from Major N. 25; from R. 20; from F. S. 5. Additional contributions are much meeded.

Epitome of News.

SATURDAY, SEPTEMBER 10.

—Sir George Elliot who was returned for North Durham a week ago spent £25,000 in contesting the same constituency last year, when he was defeated. He is a self-made man, having risen from a mere pit-lad to be one of the largest employers in England. He was made a baronet in 1874 on the recommendation of Lord Beaconsfield.

—The Chinese Government has, for some reason not stated, recently issued a decree commanding its subjects to abstain from shaving the head for a period of one hundred days. Detected in the act of disobeying this arbitrary and from the native point of view peculiarly vexatious regulation, between fifty and sixty persons in the city of Foochow alone were on the 11th June last sentenced to receive a castigation with bamboo rods and to pay each a fine of three thousand cash (about 25s. sterling). It is stated by the local journals that before liberation the heads of the offenders were, as a wholesome warning to others, carefully painted and varnished.

—Licenced Vice.—Under this heading the *Rast Goftar* exposes the systematic issue of verbal licences by the Vaishnav Maharajas to Hindu widows wishing to live with Vaishnavs without undergoing the regular ceremony of a widow remarriage. These "marriages of convenience" are permitted at places of pilgrimage, Benares, Muttra and elsewhere, on the paryment of a fee of ₹10-12 annas per each, and the widow and her chosen spouse live thenceforth as man and wife. The *Rast* disputes the validity of such "marriages" contracted without the legal ceremonies, and, calls them a sort of licensed concubinage resulting from the cruel custom which prevents Hindu widows from marrying.

MONDAY, SEPTEMBER 12.

—*Madras Standard*: A correspondent writing from the Tinnevelly district, says:—Many people from different parts of the Tinnevelly district, Coimbatore, parts of Travancore and Tanjore, have arrived at a village known as Elanjuei where three of the leaders of what is known here as the "eighty-one years' party" have settled down and are preparing themselves for the "second coming." These people really believe that the Messiah will appear during the present year, and that is the reason why they are called the eighty-one years' party. That this small band is daily gaining strength there is no room to doubt, as a subordinate in the Public Works Department has joined them with his family, and many others are still coming in small deatchments. All those who resort to the village are fed and clothed—at whose expense it is not stated—but one hundred and thirty persons have enrolled themselves under the banner of the 81 years' party and they seem to live, at all event for the present, very happy lives. The village moonsiff of Kootam in the neighbourhood of Elanjuni, has sent in a report to the taluq authorities, stating that a great many devotees have assembled in the village, and that many young widows, leaving their families, have joinod the leaders of this movement. Some of thess people are in debt, but leaving aside their avocations, have joined the party. A few christians from Travancore have also wended their way to the village in the full expectation that the end of the world is not far off, and that the Messiah will appear before the end of the year.

TUESDAY, SEPTEMBER 13.

—*Times of India*; "A Presbyterian"; The Bishop is doing a good thing in agitating for a church at the Prince's Dock; but is it necessary in the circumstances of the Christian Church in India for the Bishop so to accentuate his sectarianism as to insist upon any portion of the church being consecrated? We all know what that means, a narrow-minded exclusion of all who are not within the pale of Church of England sect, and an exhibition before the so-called heathen of the religious divisions and animosities of Western Christians. That there is no particular salvation in consecration is evident from the fact that the minister in charge of the Girgaum Church of England Mission Church has never allowed it to be consecrated, though the Bishop has pressed him hard on the subject. The Church at the Prince's Dock shoutd be on a catholic basis; and, if the Port Trustees will only state that their giving of the ground shall be contingent upon an undertaking by the parties concerned that no portion of the church shall be consecrated, I shall be happy to send you a subscription of Rs. 100 for the work. I enclose my card.

—Mr. Ragoonath Sadasiv Jayakar, judicial clerk to Mr. Ryan, Third Presidency Magistrate, has been apointed to act, in the place of Mr. Webb, Acting Third Magistrate.

—THE new extension of the Bombay tramway, to Grant-road, will, we hear, be opened on the 1st October.

—*Bombay Gazette*: We shall receive a few weeks hence a new electric light machine on the Brush system (now on its way out), capable of supplying lights to the extent of 50,000 candle power. A feature of the Brush system is that branch lights may be worked successfully at considerable distance from the motive power; and when we get the new machine out, we shall be able to meet the wishes of several firms who have applied to us to give them each one or two branch lights. Another great advantage of the Brush light is that its intensity may be increased or diminished at will; it is almost as much under control as the gas burner, which may be made to give a dim or bright light as required, by merely turning a key attached to the bracket or chandelier. The Brush system is that which is employed on the Thames Embankment.

—*Record*; Paris, 24: The question of the separation between Church and State has been the subject of serious discussions in sevreral Synods, and in some instances the majority of the members have been favorable to it. Yet, as a rule, the Reformed Church of France does not consider the question as being ripe. It cannot be usefully solved for tho present. That which is our present and imperative duty is to resist any attempt on the part of the State to usurp authority in matters which concern the Church alone. The Government has striven to do it in the nomination of professers for our theoiogieal collages, in the religious conditions for electorship in our Church, in the employment of legacies made to ecclesiastical bodies on behalf of the poor &c. We shall say more of this another time.

It is interesting to notice amongst so much hesitation and ignorance in this country about religious principles and Christian life, the progress of Gospel influence in several earnest, thinking men—men who command public attention by their ability as writers and orators; men such as M. Eugéne Réveillaud, M. Bouchard, M. de Laveleye.

The force these men bring to the cause of the Gospel cannot be overrated. I cannot resist the pleasure of translating here an appeal M. de Laveleye addresses to his friends the free-thinkers:—

"You bark," says he, "when you see a priest, you attack the Roman Catholic Church, and you have not the courage of separating from it. The priest baptises you, he presides over your marriage and your funeral services. If the Protestants of the sixteenth century had been inconsistent and weak-hearted as you are, the whole of Europe would now be bent under the all-powerful hand of the Pope, and there would have been no emancipation of the people in Germany, in Holland, in England, or in America. Either shut your mouths or go out,—*ou taisez-vous, ou sèparez-vous.*

"The only logical conclusion of Liberalism is Protestantism. Family and society cannot be built upon a religious negation, and Christianity, as it has been taught by its Founder, brings a perfect solution to all the social and individual problems. If every decided adversary of Clericalism were to imitate the men of the sixteenth century, the ground would be definitively conquered."

Such clear and eloquent language has a great effect, and we have numberless symptoms of it.

Whilst new workers come in the field, God draws from amongst us active and powerful men, whose help we cannot easily spare. After M. le Pasteur George Fisch, it is le Pasteur Horace Monod whom God has recalled. He died at Marseilles at the age of sixty-seven, after a faithful ministry of forty years in the Reformed Church of that city. He had a great reputation as a preacher, and in every Protestant library you would find the seven volumes of M. Horace Monod's sermons; and, moreover, they are read, which is not the fate of most printed sermons. M. H. Monod had not the incomparable power of his brother M. Adolphe Monod's eloquence, but his sermons are remarkable for their lucidity of style, for the evangelical purity of their views, and for the practical good derived from them. Many churches which are deprived of pastors find in M. H. Monod's works an inexhaustible mine of Christian instruction and edification.

—*Overland Mail*, Aug. 26: Amongst the deaths recorded this week are:—Sir W. Burnaby; Right Hon. J. Stuart-Wortley; Right Hon. Sir W. Heathcote; Right Hon. Mr. Burke; Lieut-Gen. G. A. Fisher; Major J. Eckford; Capt. Campion; Mr. Clarkson. Q. C.; and Mr. F. C. Polhill-Turner.

—A committee composed of leading members of the Jewish community in London is being formed, with the object of establishing a "Jewish Defence League," whose functions will be to take such steps as may be deemed expedient for the protection from outrage and oppression of their co-religionists in Southern Russia, Germany, and other parts of Continental Europe.

—The Greek army, numbering 30,000 men, entered Thessaly on Aug. 20. The troops advanced by four different routes, and occupied the district of Domoko. They were met by an immense concourse of the native population, who received them with enthusiastic acclamations. The crowds were headed by the clergy and principal inhabitants, who joined with much feeling in the popular welcome. Many of the natives were moved to tears, and kissed the Hellenic flag as the emblem of liberty after four centuries of Ottoman domination. From the Thessalian bishops and heads of various localities despatches are constantly arriving at Athens expressing to the King and Government the joy, gratitude, and happiness of the senders at their restoration to freedom. The occupation of the remaining districts will now proceed in regular order.—

WEDNESDAY, SEPTEMBER 14.

—*Bombay Gazette*; Bangalore: Notwithstanding that under the new *règime*, the majority —I may say nearly all—of the places under Government have been bestowed on natives. there is still a lot of grumbling because H. H the Maharaja has chosen to retain the services of several European gentlemen, notably Mr. Porter, his former tutor, but now his Private Secretary. Mr. Porter was to have retired, but at the earnest request of H. H. he consented to remain. I am informed that Mr. Porter is an invaluable Secretary to the young Prince. No state affairs are hid from him, and H. H. takes his advice in preference to anyone else's; so this is how it comes to pass that the *Indian Mirror* and some other papers have of late been crying out against the Maharaja of Mysore "being surrounded with British officials," and a lot of other nonsense. The fact is that the Maharaja prefers having some-one as an adviser whom he can look up to and trust, as well as one who has for a number of years been his constant companion and guide.

—The Str. *Ravenna* with English mails left Aden for Bombay Tuesday, at noon.

—The cholera epidemic in Lahore and Meean-Meer has abated considerably.

—A horrible case of burying alive is recorded in the Rajputana Administration Report. The Thakoor of Sandwar had sent his vakeel to the village of Upni, near Bikaneer to collect the village revenues. The Siddhs of Upni—apparently at the instigation of their Mohunt, Jussanath—refused to pay the usual *malba*, a small tax levied to defray village expenses. They furthermore got together. other Siddhs from the neighbouring villages to the number of 150; and the whole body began to "sit *dharna*," and threatened to bury themselves alive unless they were exempted from paying the tax. The Thakoor consulted with the tehsildar of Gujangurh, who tried to persuade the men to go to Bikaneer and prefer any complaint, there, which they had to make. The Siddhs refused, and as the Thakoor still declined to give in to their demand, they buried alive two of their number, an old man of 75, and an old woman of 65. The Raj officials and the lumberdars of the village tried to prevent the murder; but the Siddhs drew their swords and carried out their purpose. This happened in January last. The Bikaneer Durbar has arrested 19 of those who took an active part in the *samadh*, and has sentenced them to various terms of imprisonment. Ten others, who will also be punished if they are caught, are still at large. The Mohunt of the Siddhs, the notorious Jussanath, has been arrested and sentenced by the Durbar to three years' imprisonment.

—The Duke of Marlborough has, says the *World*, finally decided to sell the famous Sunderland library, which has always been one of the glories of Blenheim. It consists of 20,000 volumes, a great number of which are priceless in the estimation of connoisseurs. The sale will take place in London, and it is probable that it will occupy the whole of the month of December.

—An American paper says that Dr. Tanner is not dead, and has not been to Amsterdam, where he was reported to have met his death under curiously dramatic circumstances. The doctor has never been out of the United States, and is said to be in training for another starving feat, which he promises shall last over ninety days. Perhaps that will finish him off.

—*The Indian Chr. Herald* has a notice of a Lecture on Morality and Religion by Mr. Ramchundra Bose, concluding thus: The Lecturer sat down amid loud cheering which was repeated without additional enthusiasm when the President stood up to bring the proceedings to a close by a concluding address. Mr. Sen spoke for about three quarters of an hour with his characteristic earnestness, and it is impossible to describe the intense interest with which his speech was listened to. He dwelt principally on the essential unity of morality and religion, and the utter impossibility of drawing a line of distinction between them. He very justly represented religion as the very life of morality, and showed the indivisible oneness of the two things or principles by means of a couple of appropriate illustration. "I will give you" he said "wagons and cars and a splendid locomotive, but not steam: can you set the train in motion? No—wagons and cars and locomotives are inert pieces of matter—the motive power is in steam. And so moral laws and principles are dead things: the living power is in religion. I will give you all the instruments in the new Telegraph office, but no electricity; can you flash messages to and fro along the wires? No—these instruments are pieces of inert matter, but the motive power is in electricity. In the same manner, the principles of ethics are dead forces, but the life is in religion." It is worthy of note that by religion he meant the religion of Christ, though what he said of the religion of Buddha might bring his hearers to a different conclusion. The President did what the Lecturer himself had not done—viz preached Christ, whom he called "the Eternal Son of God," and whom he did not hesitate to represent as the impersonation of both religion and morality. Nay, he went further and affirmed that all that was good in Buddha and other reformers was the result of the Spirit of Christ, which influenced them in a manner unknown to them. He represented the Laws of Moses as revealed by God Himself, and as paving the way for the world's reception of Christ. Indeed Mr. Sen's sentiments as far as they went were so decidedly Christian that we could not help saying within ourselves, —'He is not far from the Kingdom of God.'

—The *Indian Church Gazette* asks what can be done to stop "sacrilegious Communion." It says: To begin with, there are loafers, or people in pecuniary distress, who come to holy communion on purpose to present themselves afterwards as applicants for relief, with, as

they suppose, a claim on the Priest's charity. Then there are people, who communicate through mere curiosity, to know what it is like, or to see the Priest's dress closer. (We are describing cases we know.) Then there are unbaptised people, who ignorantly suppose the Lord's Table is open to all who call themselves Christians, or at any rate to all Europeans. Then, there are people who dare not present themselves to their own Pastor for communion because of some scandalous sin, which they know would cause him to refuse them, but who do not hesitate to present themselves at some other church. Besides these, there are unconfirmed people and dissenters of all sorts, whose case, however, we will not now describe, because we are only considering those who are without doubt, and without exception, receiving to their own condemnation.

We must not omit, however, to notice that since the Brahmo Somaj has begun to make use of sacraments, we must be prepared for Brahmos also coming to take the sacraments, if some precautions are not taken to guard the Lord's Table.

The I. C. G. suggests a list of the Communicants, hung up in the Church; strangers being requested to see the priest before coming to the Communion. In many Scotch churches tokens are used.

—Correspondent of the same: I should like to know for my information and guidance, the opinion of your readers on the practice of administering Holy Communion with bread made by heathen bakers, with such material as toddy, bean flour, &c. Also, on the practice of giving Altar Linen to heathen washermen to boil and wash with all the clothes of the village.

Thursday, September 15.

—*Times of India*: Recent events in Tunis as well as in Egypt should have more than ever impressed on most thoughtful persons that we must be at any moment prepared to assert our right of way through the Mediterranean and the Suez Canal to this dependency of the British Empire should the necessity for our doing so arise. The attitude of the Egyptian army at once led to speculations as to how the country could be occupied by English, Indian and French troops. For the moment that difficulty seems over, but it is impossible to witness the course at present being pursued by France in Northern Africa, without recognizing that the time when we may find ourselves compelled to hold our own may be far closer at hand than the believers in the good intentions of that restless nation would have us think.

—Press Commissioner: News has been received that no general engagement had taken place at Kandahar up to the 11th. Ayub's army was occupying a position extending from Deh Khwaja on the left to Kalichabad on the right, while the Ameer's camp was pitched between Zakerd and Shorandam.

—Nearly 70 Europeans and upwards of 1,200 natives died from cholera at Lahore and the adjoining military station Meean Meer, during the months of June, July and August. The disease is beginning to abate generally throughout the Punjab.

—Admiral Gore-Jones visited Madagascar in July last. On landing he proceeded to Antananarivo, the capital of the island, where he had an interview with Queen Ranavado on the subject of the slave trade. The Admiral was received by the Hova Government with every mark of attention.

—*Sunday Mirror*: A virtuous Hindu lady was the other day murdered in a most revolting manner by Makham Lal, a relative of hers. The latter evidently, so far as we can gather, tried to outrage the young woman, though the speech of the standing counsel left the question of motive altogether untouched, and the struggle which ensued must have been something frightful. The poor woman, though able to preserve her chastity, succumbed to force and died after having received several wounds from the hands of the enraged ruffian. The case was tried at the Criminal Sessions and the culprit was sentenced to be hanged. Mr. Justice Field, who presided, expressed his hope that the example of the prisoner would serve as a warning to those who were eager to imitate the vices, and not the virtues, of civilization. We are not aware how far the vice of which Makham Lal was guilty was exclusively a European vice. It prevails in India, and, in fact, wherever human beings are found. The unfortunate lady, on the other hand, is a glorious example of what Hindu women can do to preserve their chastity. She was, according to Hindu notions, *Sati*, *Lakshmi* and *Patibrata*. May women of her type never grow less in our country!

—The Bishop of Bombay has been consecrating a new cantonment church in Ahmedabad.

—Mr. O'Donnell, M. P., has received from the Baptist Missionary Society in India a letter setting forth the great increase of drunkenness in India in consequence of the new system of granting Government licences. The statement is accompanied and supported by a number of extracts from Indian newspapers.

—No opium smoker is admitted to church membership by any Christian mission working in China.

—It is said that in the last twenty years more than 13,000 Indians in British America have been received into the Church of England.

—Rev. Mr. McAll, who has been working with such marvelous success in France, has just opended his fiftieth hall.

—Rev. W. C. Van Meter has returned from his field of labor in Rome and accepted his former position at the head of the Howard Mission, New York city.

—The American Bible Society lately procured for its use a new stop-cylinder printing-press, upon which an entire copy of the Bible can be printed every minute.

—To-day's *Dnyanodaya* contains an excellent Marathi translation of "A Psalm of Life," by H. P. B.

—*Christian:* It is gratifying to read the judgment of the Wesleyan Methodists as to the Conference that has just closed in Liverpool. It is said that "a better Conference has seldom, if ever, been held." There was gratitude for a numerical increase of members, cheerful confidence, and reverent earnestness. The admission of devout laymen to to the Conference has thus produced such results as might have been anticipated.

—*Daily News*; St. Petersburg: Recording impartially all current events, so far as they can be ascertained, I have beon pleased to hear from an American missionary from Persia that, after an interview with Count Ignatieff, he has obtained from the Grand Duke Michael a letter to the authorities in the Caucasus, authorizing facilities to be given for evangelistic labours, which hitherto the missionary had only been able to prosecute during a few days in any one place, by tacit sufferance of the authorities, but had been unable to continue any work, as he now hopes to be able to do, when a favourable commencement had been made. This is much to the credit of Count Ignatieff, so far as he may have contributed to this concession to the American missionary.

Assuredly it is not the fault of the Count that a very different issue has resulted from certain arrangements which had been made with the British and Foreign Bible Society. I am informed that two years since, encouraged by the Holy Synod itself, the St. Petersburg representatives of the Bible Society applied to have an edition of the Scriptures printed by the Synod without the books of the Apocrypha. The Holy Synod, by letter dated 20th July, 1879, O.S., granted this request. An edition of 20,000 copies was ordered, one-fourth of the stipulated price being paid down in hard cash. This was during the *régime* of Count Tolstoi, as Chief Procurator. The work of printing proceeded, and was almost completed, part of the quantity having been already handed over and placed with the binders, when the society was informed that the new Procurator, M. Pobedonostseff, objected to the arrangement. After considerable negotiation and representation of the question to Lord Dufferin, the local agents of the British and Foreign Bible Society have been finally and officially notified that in consequence of "altered circumstances" the Holy Synod has decided not to complete the issue of the edition of the Scriptures as arranged, for which it had received Rs. 9,000 on account of the agreed price. The money received it is of course ready to account for.

Friday, September 16.

—*Bombay Gazette*: A Satara correspondent write to a Poona paper to say that the execution of the five men condemned to death had been stayed owing to the receipt of a telegram from Government. All the condemned criminals are said to be wealthy men.

—Deaths last week, 415. By Cholera, 12.

—Telegram from Chief Secretary, Malta: 'Seven days, quarantine here on arrivals from Aden'.

—The cholera epidemic, which has caused thousands of deaths in the Bombay Prsidency during the last two months, appears to be gradually decreasing. The returns for the past week show 37 deaths in the Surat district, 15 Ahmedabad, 13 Kaira, 16 Thana, 3 Ratnagiri, 10 Belgaum (Athnitaluka), 2 Baroda, 2 Ankleswar, and 2 Poona. In Ahmednagar district there were 255 deaths.

—A Quetta correspondent states that "a soldier was attacked by a Ghazi on the 27th August while walking through the bazaar, but was saved by his helmet. The would-be murderer was captured, and is now awaiting sentence. The Ghazi, who is a Brahui, refuses to give his name or the tribe to which he belongs, and merely says he is sorry he did not kill some one."

—The Allahabad paper records the death, at Chandernagor, on the 4th instant, of a lady, aged 50 years, who had witnessed a good deal of hard campaigning. Elizabeth Jane Ann, the wife of Surgeon-Major R. F. Thompson, retired, H. M.'s Indian Army, was a prisoner with the Sikh Army in company with Lady Lawrence. During the Indian Mutiny she was cooped up in the beleaguered garrison of Lucknow, where she voluntarily ministered to the comforts of the wounded, and was much esteemed for her many amiable qualities. On one occasion a shell, thrown from the guns of the enemy, exploded in a room containing herself and her children, tearing away a portion of the masonry, but fortunately inflicting no human injury.

—Fall of rain to date, 73 in.

—G. W. R. in *Times of India*: "It would interest many of your readers to learn what has been the result of the recent controversy published in your columns between Dr. Meurin (the Roman Catholic Bishop of Bombay), Father Daling, S.J,, and "Nemesis." Has an arbitrator been appointed? and if so, what is the award? Father Daling in his letter to your paper challenges "Nemesis" to prove the accuracy of his statement to the effect that the Jesuits taught the doctrine that "the end justifies the means," and he also promised to hand 1,000 thalers over to Nemesis" if successful,

"In a subsequent letter "Nemesis" accepted that challenge, and quoted his authorities for his assertion. He also asked for the appointment of an arbitrator.

"If this request has not been complied with, it ought to be so, or otherwise it may fairly be assumed that Father Daling has no longer any desire to act up to his promise."

—The *Madras Times* says that the Secretary of State has sanctioned the early prosecution, on the metre gauge, of a line from Bellary through New Hubli to the Portuguese frontier, as a continuation of a railway about to be constructed from Marmagoa towards the New Hubli,

—*Sunday Mirror*: Who is this Kut Humi Lal Singh to whom Mr. Sinnett has dedicated his book? Is the name a Sanskrit one, or is it Hindi or Pali or Bengali? Fancy the Editor of the *Pioneer*, who dictates laws to the Viceroy, kneeling in humble posture and invoking the shades or spirit of—what d'ye call it?—Kut Humli Lal Singh.

Selections.

CAUSES WHICH CORRUPTED THE EARLY CHURCH.

BY REV. SILAS ILSLEY.

WHAT God makes upright man is strongly inclined to corrupt by his invention. This has been eminently the case with the Christian church. With this inclination of depraved human nature, the common source of error, we have at present but little to do. Our attention must be limited to the consideration of causes of corruption in the church which were peculiar to early times. As we can only mention some of these causes, we propose to speak of philosophy, Judaism, perversion of the ordinances, laxity in receiving members and the union of church and state.

It should not be forgotten that when the church was established the world presented a different aspect from that which it wears at the present time. The spirit of paganism and of vulgar superstitions, nourished by an unsound philosophy, pervaded almost the entire mass of mankind. From this sad condition of the world the church had to fear both the peril of fierce opposition and the still more dangerous peril of coalition. Though the schools of philosophy and the haunts of superstition were filled with wild speculations, the first Christians were uncorrupted by these seductive influences and continued of one heart and of one mind. The Christian religion has had and still has more to fear from the speculations of the human mind than from any other source. There is a natural tendency in the mind to indulge in speculation. The result of this tendency was gradually to transform Christianity into the likeness of a human science. The first converts were chiefly among the middling and lower classes. While this was the case the church was free from corruption. But when Christianity spread among the higher classes, in cities where Grecian learning prevailed, many of the philosophers who were converted, on entering the church, retained with their philosopher's cloak their philosophical turn of mind. Hence when they began to discuss the Christian doctrines it was difficult for them wholly to avoid the mingling of unsound philosophy. When philosophers attempted to improve upon divine truth they wandered into mysticism. Soon were seen the sad effects of their speculations in originating many of the causes which corrupted the early church.

Whence originated the superstitious notion of a purgatory to prepare souls for heaven? From philosophy. The Platonists maintained that only the souls of heroes and renowned men went immediately to heaven, while the souls of others, more sensual, sank to the lower regions and there remained until purified, and then arose to the world of light. A similar opinion relative to the souls of martyrs and of other men now began to prevail in the church. From this source how vast the errors! How vain the ceremonies! How monstrous the superstitions!

Whence originated fanciful and mystical interpretations of the Bible? From philosophy. The same method of allegory by which the Platonists explained the fabulous history of the gods was first applied by Jewish theologians of the Pentateuch, and then by Christain philosophers in explaining the Bible. This error, so fascinating to the enthusiastic temperament of the East, resulted in that doubtful system of theology termed philosophical or scholastic.

Whence originated among Christians monasticism, celibacy and similar errors? Not from the Bible, but from the speculations of philosophers. Who can doubt this when we consider what were the opinions of many philosophers, before embracing Christianity, concerning the soul, demons, matter and the universe? It was comparatively easy for those who had been accustomed to believe that matter was the source of all evil to recommend and practice the mortification of the body by an abstemious life and the doing of penance.

This love of speculation at length entered into Christian theology; and here it excited the spirit of controversy cancerning the deep and inscrutable things of God. The finest dispositions of nature go astray, and the best qualities of character degenerate if not guided by a love of the spirit as well as of the truth of the Bible. This assertion was illustrated in the angry disputes of ecclesiastical councils concerning the most awful and stupendous themes—the trinity and the incarnation.

The primitive ages were careful to preserve the scriptural doctrine of the twofold nature of Christ and to assert his humanity while they defended his divinity. The various errors which the spurious philosophy of the first three centuries submitted to the spprobation of the churches were generally founded on the attempt to exalt the divinity at the expense of the humanity of Christ. The Gnostics with their notion of the eons, the Docetæ with their opinion that the form of Christ was not real, but a phantom only, and that the suffering of Christ in his own person was an impossibility, are illustrations of this. The error of Arius was founded on the opposite extreme. This heresiarch endeavored to introduce an opinion which the universal church believed to be derogatory to the divinity of its founder, that our Lord was only the first and greatest and highest of all created beings. This opinion appeared to him to be more consistent with human reason. It became, therefore, a part of his philosophy and he rejected the plainer declaration of Scripture and the evidence of antiquity both of the Jews and Gentiles. The Jews believed their Logos to be a divine being; the Christians received Christ as that Logos, beacuse his own assertions and actions, as well as the testimony of John, demonstrated its truth.

The sources of the heresy of Arius were the same which influence so many at present. He did not or would not remember that Scripture is superior to reason.

The coalition of the external rites of Judaism with Christianity was to the church another source of corruption. When we consider that the Jewish Christians, before conversion, had been enthusiastically attached to the peculiar rites of the Mosaic institutions, it does not appear strange that impressions should adhere to their minds that the laws of Moses were never to be changed and that the Messiah himself was rather to restore and modify than to repeal them. Many were the teachers in the apostolic age who contended that Christians should be circumcised. The prominent design of the Epistle to the Hebrews was to show the superiority of the new dispensation to the old.

After the second destruction of Jerusalem, when many of the Jews began to despair of seeing their commonwealth restored, the bishops commenced introducing Mosaic rites into the Christian religion. However honest those bishops may have been who first explained Jewish laws literally and applied them to the church, it is very evident that at a later period the bishops from motives of worldly policy wished to be regarded as the successors of the Jewish priests. A desire to exalt themselves above the people, to increase their revenues and to render the church popular were among the incentives which led them to identify the Christian ministry with the Jewish priesthood. Hence the origin of first fruits, tithes, splendid garments oblations, fasts and feasts which are found in the Romish church. At this period the church began to be satisfied with the form of godliness. The two ordinances which were instituted by Christ for the spiritual benefit of the church were now made the occasion of great corruption. People were taught to believe that these institutions were necessary to the attainment of salvation. And in order to render their religion more captivating Christians associated with these ordinances what was considered as most sacred among the heathen, the rites of their mysteries. These institutions of the church were now regarded with a vague and mysterious veneration.

Next followed as a consequence laxity in receiving members into tho church. The easy condition of receiving pardon, by submitting to external rites, tended to fill the ranks of the catechumens. Passages of Scripture which alluded exclusively to the spiritual church were so erroneously interpreted by the bishops and applied to the external church, that it seemed to matter little what was the state of the heart if the unmeaning round of ceremony was obseved. This was one of the greatest sources of corruption. Such had become the conformity of the church to these systems that no great transition was necessary to connect church and state. This union, which was so corrupting to Christianity, is not to be contemplated as a mighty scheme consummated by designing men against the wishes of the multitude. The state of the church at that period seemed to invite the Roman emperor to exercise a spiritual dominion. It was indeed desirable that the church should be freed from persecution and that the whole phalanx of paganism should sink into contempt. Had Constantine striven for this alone he would have been instrumental of much good. But as it was he diminished the purity of the church more than he added to its success. The connexion of church and state, which at first was but partial, soon became a union of such strength that it was able to control, civil as well as religious affairs. Under the Constantines and the Byzantine emperors the monarch controlled the faith of the church. In the West, on the contrary, though at a somewhat later period, the Roman bishop extended an ecclesiastical dominion over the state. In each case the alliance was equally a curse; for in the former the faith of the church was directly corrupted by imperial decrees, and in the latter the spirit of the church was secularized and thus corrupted. Hence the favors which from this source accrued to the church were purchased at too dear a price. Multitudes, as we have intimated, entered the church in pursuit of gain. The seeds of error soon arrived to a dreadful maturity. In fine everything in faith and practice opposite to the pure religion of Jesus came pouring in like a flood. The bishops of Antioch, Alexandria and Constantinople were soon raised to superior dignity. Next came patriarchs, metropolitans, arch-bishops, popes, cardinals, monks, nuns, dungeons, inquisitions, gibbets, flames and death, all claiming to be for the glory of God and the good of souls. This corrupted church, unlike Christ's weeping church, now hurls her anathemas to distant nations, dethrones kings and emperors and makes them bow at her feet. Ichabod Ichabod! Thy glory has departed. (*N. Chr. (Advocate.)*

A TRIP TO THE ORIENT.

BY REV. THEODORE L. CUYLER.

The Ivy House, London, July 14 1881.

MY visit to picturesque Stockholm and its warm-hearted Christians continued delightful to the last. On the day that Dr. S. F. Smith and myself left, the ministers, theological professors, and several Baptist laymen gave us a very pleasant farewell entertainment at the "King Charles Hotel." Col. Broady, Prof. Truvé, and others made hearty speeches, and fervent prayer was offered for the sister Protestant nations of Sweden and America. We came through to Gothenburg by the famous

Gotha Canal, which is a very unique piece of steam navigation. It is over three hundred miles long, and runs through the heart of Sweden. About fifty miles of the distance are canal, with seventy-four locks. The rest of the time our lively little steamer was passing through Lake Mælar, Lake Roxen, Lake Wetter, the large Lake Wenner (for over fifty miles), and down the Gotha River. The scenery between Roxen and Wetter, and also on the Gotha River, is superb. Just as we entered the river the boat descended several locks, and an opportunity was given to the passengers to visit the Falls of Trolhattan, or "the home of the water-witches." Within a distance of one hundred rods the river dashes and foams down a series of grand cascades, which recall the rapids of Niagara. After enjoying the cascades and examining a rock on which are carved the names of the kings of Sweden for many generations, we marched on through a pouring rain to overtake our steamer. In spite of the down-pour, the walk compensated us by several fine pictures of emerald fields, luxuriant forests, and cultivated lawns. Sweden and Norway ought to be visited more by our countrymen. They abound in charming scenery, and the Scandinavians give Americans warm welcome. Thick clothing is needed there even in July, for even in the sunshine the air has a lingering chill of March in its keen breath. I only regret that I had not time to visit the romantic Fiords on the Norwegian coast, where the steamers wind for miles under colossal palisades of rock still crowned with Alpine snow and ice.

Gothenburg is a thrifty city of 70,000 inhabitants nestled in among the rocks. It gives name to the method of managing the liquor traffic by entrusting the license to sell drink to one single corporation or company in the town. That company fix the number of drinkinghouses, hire the venders at a fixed salary (thus removing all temptations of avarice on the part of the seller), and enforce the regulations against selling to intoxicated persons or encouraging drunkenness. The profits of the sales—above a certain amount—are all paid into the city treasury. This system has many advantages over ordinary "license laws," and it cuts down the number of dram-shops to a low figure. The teetotallers in Stockholm are laboring to have an enactment passed which shall forbid all sale of intoxicants on the Lord's day, on Saturday evenings (when workmen receive their wages), and all holidays. The "Gothenburg system" is generally liked by our temperance friends as a corrective of many evils and a preparative measure for still more stringent legistation.

At Gothenburg I took the fine new steamship "Romeo," of Wilson's Line, for Hull in England. We had a smooth passage of forty-five hours, and the most luxurious staterooms I have found during my journeyings. Having passed forty-two nights in the berths of steamers since I left New York—often "shelved" on a narrow board that suggested the processes of an undertaker—I am happy to pay this grateful tribute to the sleep-inspiring comforts of the "Romeo." We ran up the Humber, which looks like pea-soup, against a strong tide, and I felt a buoyant thrill when my feet stood again on English soil.

Hull was interesting to me as the birthplace of William Wilberforce, and as the town in which my beloved friend Rev. Newman Hall (during his early ministry) wrote his world-known "Come to Jesus." It was first suggested to him by hearing a group of primitive Methodists singing, at a meeting in the open street, the simple revival ditty of "Come to Jesus just now." To write that blessed little guide to inquiring souls was glory enough for one lifetime. I easily found the ancient smoky mansion in which the noble Wilberforce first saw the light; for it is now used for law-offices, and is called the "Wilberforce Building." There is also a lofty monument to the great Emancipator in the heart of the city.

I have had many a charming ride through the greenth of old England in the Summer; but never one that equalled my ride this week of the Midland road through Yorkshire, Derbyshire, Rutland, Northampton and Bedfordshire up to London. The day was perfect; the Summer sun absolutely glorified the verdant fields, and hedge-rows, and lawns, and groves of oak; the beauty of the scenery almost blinded me! As we passed through the sweet emerald valley of the Ouse, the air was perfumed with the memories of Cowper and Newton and Legh Richmond. Then we ran into Bedford where Bunyan dreamed the wondrous dream. That day was one unbroken festival of eye and soul; and after all I had seen in the Orient, and the Tyrol, and the Northern lands, I said to myself—"The paradise of rural beauty is to be found in Shakespeare's and Milton's England."

I was glad to reach London in time for the annual gathering of the friends of Temperance at the Sydenham Crystal Palace. On Wednesday about 50,000 members of the various organizations—Templars, Bands of Hope, the League and the "Alliance," with numberless badges and banners—swarmed in the Palace and the surrounding Park. Sir Wilfrid Lawson, the champion of the "Local Option" movement in Parliament, presided at the meeting in the great music-hall and made a capital speech. He is a man of ready wit and indomitable perseverance. I feel quite sure that somewhere in an English quarry is the stone which shall yet build to Sir Wilfrid a monument as well deserved as that of Wilberforce at Hull. After his speech I was called on to say a few words for America, and the only thing I shall note here was the tremendous cheering that followed my mention of the name of President Garfield. The whole audience rose, and fairly shook the building with the roar. You can hardly conceive in America what a profound and universal feeling has been aroused throughout Great Britain by that fiendish assault on the life of our President. It renews and repeats the days in 1865, when Lincoln fell under the assassin's pistol. From the throne to the cottage one deep: heartfelt sympathy and righteous indignation has been awakened.

Returning to town with Sir Wilfrid I found him greatly encouraged by the progress of temperance sentiment in Britain. Especially is the movement spreading among the churches and the more influential classes. For several days I hope to enjoy the pure air and outlook of this "Hampstead Hill" on which my brother Newman Hall's "Ivy House" is situated. He resides five miles from his church (on Westminster Road) in order to obtain wholesome air and quiet. From my window I can see colossal London spreading away for twelve miles toward south! The roar of its life—with four and a half millions of souls—is like the roar of Niagara.—(*N. Y. Evangelist.*)

AN APOSTOLIC MISSIONARY.

UNDER this title the *Catholic Presbyterian* gives an intensely interesting account of the labours of a devoted medical missionary of the Canadian Church in Formosa, China. Dr. Mackay, the missionary referred to, went out in 1872, and in Northern Formosa found a wide field untouched by missionary enterprise. After giving many details of the trying experiences of the first two years, the article proceeds:—

In the meantime Dr. Mackay had at last the joy of finding that his persevering labours had awakened some interest in the truth which he proclaimed. A tall, stalwart, fine-looking young man, named Giam-Cheng Hoa, began to come to him, like Nicodemus, by night, to ask questions and discuss Christian doctrines, bringing his objections written out. After many such conversations, Dr. Mackay was cheered by hearing him declare that he was ready, despite the threat of death pronounced against any who should embrace the "new doctrine," to receive and follow Christ as his Saviour and Lord. . . . . With the assistance of A-Hoa, after nine months of patient teaching, Dr. Mackay was enabled to put in execution his long-cherished plan of an evangelistic tour through Northern Formosa. It was the rainy season, and the two men set out on their mission tour, braving the violence of the rain—for the fierce winds make it impossible to carry an umbrella—and with trousers rolled up to the knees, barefooted often, at other times wearing basket work sandals, of which two or three pairs are sometimes worn out in a day, as nothing else will do for the clammy, sticky mud of the paths over the hills. Here, certainly, the kingdom of God came not with outward observation. And as they went on their toilsome way, from village to village and from town to town, they did not find a population waiting with outstretched arms to recieve the Gospel. They still met with the same bitter hostility. The people, instigated by the *literati*, pursued them with insulting cries, pelted them with mud, and set dogs upon them, while little bands of soldiers followed them at a distance. The authorities too were against them. One place to which they came they found in a wild commotion, excited by noisy heathen rites then going on. Scarcely had he obtained temporary quarters, when he received a peremptory notice, in substances as follows:—"You foreign devil, with your disciple, must either leave here to-morrow morning by day-break, or stay in the house for three days; for we are going to sacrifice to our ancestors" (the principal feature of Chinese worship). Dr. Mackay promptly replied, in the spirit of the apostle in the similar circumstances, "We, the worshippers of the Lord Jesus, will not leave this place by daybreak. nor will we remain in the house for three days; but, by His grace and power, will preach His everlasting Gospel in your streets for several days." A-Hoa readily promised to stand by him, faithful, if need were unto death, and they held their ground, although the excited mob surrounded his house, even climbing on the roof and shouting for his destruction. Next day he preached as he had said, after dispensing medicine to those who would receive it. One of his first converts was a man who had stoned him; another of these had headed the opposition against him. The first is now one of his native preachers; the second is the best elder in the place to-day.

They usually began their preaching to the people by singing a hymn in Chinese,—"A Day's March nearer Home," being one of their favourites. At other times they sang the well-known paraphrase, "I'm not ashamed to own my Lord," in circumstances which gave it a special significance. As Dr. Mackay began to attract crowds to hear "the new doctrine," the *literati* were aroused to more open opposition, and challenged him to public discussion. He studied, night after night, the sacred books of the Buddhists and Confucians, and then met them in public argument. On one occasion he held a discussion before an audience of 3,000; afterwards he sang a hymn, and preached salvation full and free in Christ. One of the leading arguers on the side of Buddhism became a convert to Christ, and has proved a most useful preacher, carrying the Gospel into the very temples of the Buddhists. Another, who had been a Confucian, was in like manner led to the true Saviour. He had a mother so bigoted that he feared she would kill him when she knew of his change of belief; but, through divine grace she also was in two months and a half, brought to confess her faith in Christ. An ambitious young man, who was studying to be a mandarin, was attended by him in sickness, and also became a convert to the Christian faith. He confessed his faith to his father, who sent him back to his studies, but he had no heart to continue them. Dr. Mackay joined with him in prayer that his father's heart might be turned from his opposition. The prayer was answered, and the father is now one of the best elders of the

Church in Northern Formosa, while the son is a native preacher.

After visiting many villages and towns of the Chinese, Dr. Mackay with A-Hoa, daringly resolved to penetrate the haunts of the fierce barbarian tribes in the mountains. They are described as good-natured, frank, and faithful to each other, but hating the Chinese with a deadly hatred, occasionally rushing down upon a Chinese village to destroy, and rating the valour of their warriors by the number of heads they could bring home from a raid. Such religion as is to be found among them is a rude paganism, presided over by priestesses.

After describing Dr. Mackay's visit to these tribes, and the success of the Gospel amongst them, the article from which we quote continues:

In training his converts to become native preachers, as in other things, Dr. Mackey followed very close in the footsteps of his Divine Example. He took them with him on his pedestrian mission tours in parties of from five to fifteen, teaching them by the way and expounding to them the Scriptures. Other things besides Scriptural knowledge were taught in this peripatetic college. The little band would sit down together, sometimes under a shady bamboo by the way, sometimes on the rocks by the seashore, sometimes on the lonely mountain-side, while Dr. Mackay would give them practical intruction in the botany of the plants around them, or in the geology of the rocks, or in natural history, or geography, or anatomy. They were drilled also in systematic theology, studied Horne's "Introduction" and Boston's "Fourfold State," and became very thoroughly acquainted with the history of missions, and such missionary biographies as those of Dr. Duff and Dr. W. C. Burns, whom, by the way, Dr. Mackay in some respects much resembles, especially in his determination to identify himself thoroughly with the people among whom he labours. Dr. Mackay has now in all twenty trained helpers or catechists officiating as native pastors in as many chapels, which have been built by degrees at the various stations where the nucleus of a Christian congregation has been formed. Dr. Mackay expects that ere long these will all be self-supporting native congregations, leaving the resources of the mission free for the evangelization of the still heathen portion of the island.—(*Word and Work.*)

Miscellany.

"INFINITE PERSONALITY." [PROF. M. STUART PHELPS, in the *Princeton Review* for July.]

Laying aside the false definitions of the philosophy of the conditioned, and of the antinomies of the pure reason, and giving a sensible, practical, definite meaning to the terms we use, the answer is a very simple one. Infinite personality is infinite nonsense. Personality is neither infinite nor finite. It does not in its nature admit of measurement. There is no "more or less" to it. No question of degree enters into it. Finiteness can be predicated only of that which is in its nature measurable. The assertion of the absence of limitation can be made only of that the nature of which is such that it admits of quantitative relations, even though the quantity be, in fact, immeasurable. One might as well talk of a finite sixpence or of infinite weather as of finite or infinite personality. A person is one thing. If it exists, it is complete in itself. You can add nothing to it to make it infinite; you can take nothing from it to make it finite. Personality belongs to that category of things of which the attribute of the measurable, actual or potential, is not predicable... But there is an immense difference between an infinite personality and an infinite person. The former is, in fact, as *empty* of meaning as is the "circular triangle."

TELEGRAPHIC NEWS.

London, September 8th: An unsuccessful attempt has been made to blow up the magazine at Castlebar Barracks.—Mr. Dickson, Liberal candidate, has been elected member for Tyrone by a narrow majority over the Conservative candidate. A Parnellite, who was also a candidate, was defeated by a very large majority.—The Prince and Princess of Wales opened the Alexandra Dock at Liverpool to-day.

Berlin, 8th: In consequence of an outbreak of cholera at Agna (sic) the *National Zeitung* demands the appointment of an International Sanitary Commission.

Constantinople, 8th: Negotiations are progressing favourably between the Porte and foreign bondholders, a Council of whom it has been decided shall control the indirect taxes.

London, 9th: The Trades Union Conference, formed for the purpose of considering the commercial policy of the Government, has commenced its sittings. Resolutions have been adopted denouncing the restrictions placed upon trade by foreign States.

Dantzic, 9th: The Czar, the Grand Duke Valdimir, the Grand Duke Alexis, and the Russian Minister for Foreign Affairs met the Emperor of Germany, the Imperial Prince, and Prince Bismarck on board the Russian Imperial yacht to-day. The party afterwards landed at Dantzic.

Berlin, 9th: The Prussian Government intend introducing a Bill to restore their legation at the Vatican.

Cairo, 9th: This afternoon 4,000 Egyptian troops, with 30 guns, surrounded the Khedive's palace and demanded the dismissal of the present Ministry; also that a constitution should be granted, and the Egyptian Army increased to 18,000 men. The Khedive, who negotiated with them through the foreign Consuls, finally complied with their demands.—Cherif Pacha has been appointed President of the Council of Ministers.

London, 10th: It is reported that desperate fighting is going on in Tunis. The Europeans are said to be flying to the shipping, and the foreign consuls are reported to have asked assistance from their Governments.—An influential meeting of cotton-spinners was held at Manchester yesterday, which strongly denounced the cotton ring at Liverpool, and resolved to organize a stoppage of the mills for one week, and meanwhile to abstain from purchasing cotton at Liverpool.—Troopships have started for the Cape to bring back a large number of the British force serving there.

Tunis, 10th: The French General Logerot has demanded of his Government a further reinforcement of 20,000 men.—A force of French troops yesterday advanced to occupy Susa.

Cairo, 11th: The Egyptian crisis still continues, and Cherif Pacha hesitates accepting the presidency of the Council. All the bullion in the Treasury has been removed from here to Alexandria.

Tunis, 11th: The French troops have occupied the town of Susa unopposed.—The Arabs have occupied the town of Tebourla, the inhabitants of which took to flight on their approach.

London, 12th: The Press, in discussing the Egyptian situation, generally oppose European occupation of the country, and the *Times* urges that no other course is possible than Turkish intervention.—The Park Theatre, Park Road, Camden Town, has been burned down.

Paris, 12th: The *Republique Francais* publishes an article this morning on the Egyptian crisis, in which it states that an agreement between England and France is the only possible solution of the difficulty.

New York, 12th: The drought which has been prevailing through out America has now broken up.—M. Guiteau, who made the late attempt upon President Garfield's life, has been shot at by the sergeant of the prison guard, but only slightly wounded.

Gairo, 12th: Cherif Pacha has refused to accept the Presidency of the Council of Ministers, as he wonld not submit to the dictation of the military. The mutineers have assumed a threatening attitude.

Barcelona, 12th: The homeward bound Spanish mail-steamer from the Phillipine Islands has been placed in quarantine at Port Mahon, Isle of Minorca, owing to her having called at Aden. Orders have been issued by the Spanish authorities forbidding all Spanish mail-steamers, either outward bound, to touch at Aden.

London, 13th: Advices from Switzerland state that a terrible landslip has taken place at Elm, situated in the canton of Glarus, in which two hundred lives have been lost.

Malta, 13th: Owing to the prevalence of cholera at Aden, all vessels arriving here which have touched at that port will be placed in quarantine for one week.

Tunis, 13th: The French camp at Zaghowan has been surrounded by Arabs, and continual fighting is now going on. The Arabs have cut the aqueduct which supplies Tunis with water.—Five thousand Turkish troops with three batteries of artillery have landed at Tripoli.

New York, 13th: President Garfield's condition is so far improved as to admit of his sitting up.

Cairo, 13th: The military through the influence of the notables have made complete submission, and consequently a new Ministry has been formed under the presidency of Cherif Pacha. Mahmond Baroudi has been appointed Minister of War, and Haidar Pacha Minister of Finances.—The Porte will send a Commissioner to Egypt to investigate the cause of the late crisis. Server Pacha will probably be the official chosen for this purpose.

London, 14th: The negotiations for a new treaty of commerce between France and England will be resumed in Paris on Monday next.—The adjourned large meeting of cotton spinners, held at Manchester yesterday, unanimously decided in favour of closing the mills for six days.

Cairo, 14th: The *Officiel Moniteur Egyptien* has published a letter from Cherif Pasha giving the programme of proposed reforms and eulogising European control in Egypt, regarding which he lays stress upon the necessity of continuing. The Khedive approves of Cherif's programme.—The Porte has renounced its intention of sending a Commission to Egypt to investigate the causes of the late crisis.

London, 15th: The *Journal de Saint Petersburg* and semi-official *Provincial Correspondence* of Berlin publish articles stating that the late meetings between the Emperors at Gastein and Dantzig testify to the *rapprochement* between the Emperors of Russia, Austria, and Germany, and are a pledge that peace will be preserved.—OBITUARY.—General Lord Airey, G.C.B.

PASSENGERS SAILED.

Per P and O Str *Australia*, 13:

For Southampton.—A Lady and infant, Mr R L Davies and 3 children, Mrs Hynes and infant, A Gentleman, Mrs Dalrymple Hay and one child, Mrs G H Warwick, Lieut W A M Wilson, Mr M Ghose, Capt F G Maltby, Col Smythe, Lieut H Burne and Mrs Burne, and Mrs J M Sleater.

For Brindisi.—Mr Mahomed Ali Jan, Mr C E Crawley, Mr W H Nightingale. Mr Alexander Calder, Mr F S Piper, Mr J H B Hallen, Mr W A East, Rev T H Greig, Master J Bapty, Mr Allen, Mr and Mrs Gone, Mr P H Moore, and Mr P Chrystal.

For Venice.—Dr D W Martin, and Mr W Webb.

PASSENGERS ARRIVED.

Per P and O Str *Kashgar*, 12:

From Southampton.—Mr and Mrs Kay, Mrs Hatton and child, Mr Whittaker, Mr Higgins, Mr and Mrs Cook, Mr Hurst, and Mr C Roy.

From Brindisi.—Dr C Joynt, Lieut W A St Cair, Mr J R Rutherford, Mr T A Payne, Lieut T W Altree, Dr A Sargent, Major Protheroe, Mr H J Wheatley, Mr N M Patell, Major Plowden, Mr R S Routh, Mr Moore, and Mr Newton.

From Venice.—Mr W James, and Mr and Mrs Horsfall.

From Aden.—Mr and Mrs Hogan and infant.

Per Str *Singapore*, 14.

From Genoa.—Mrs Crick, Peterson and child, Mr G Civatti, Mr Barberis Tasillo, Mr E W Gallivltz, Mr Pietmalta Adolfo, Mr Parrucca Aristide, Mr Astolfi Clemente, Mr G Enrico, Mr Labo, and Mr T T Seslan.

Per Str *Romania*, 15, from Liverpool.

Mrs Mathews and two children, Mr Rogers, Mr C H Smithell and Mr William Bell.

Domestic Occurrences.

MARRIAGE.

SMITH—NIMMO—Sept. 2nd, at St. Andrew's Church, Bombay, by the Rev. Thomas H. Greig, Malcolm Smith, Esq., second son of William Smith, Esq., of Glasgow, to Maria Louisa, only daughter of the late William Dixon Nimmo, Esq., of Glasgow.

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Subscriptions received from 10th to 17th September 1881.

Rev. M. H. Hock, 1st March 1882, Rs. 9-8; James Whittle, 11th September 1881, Re. 1; Geo. Walker, 30th November 1881, Rs. 5; John Fryer, 3rd September 1881, Rs. 3; Mr. Jacka, 13th December 1881, Rs. 3; Major Gen. A. Davidson, 21st January 1883, Rs. 15; B. Stepbens, 30th July 1882, Rs. 7-10; Soowan Roy, 20th November 1881, Re. 1-14-6.

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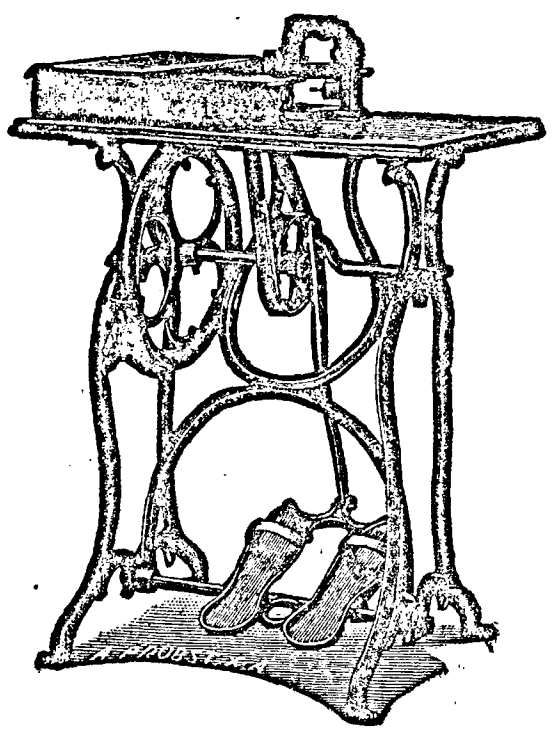

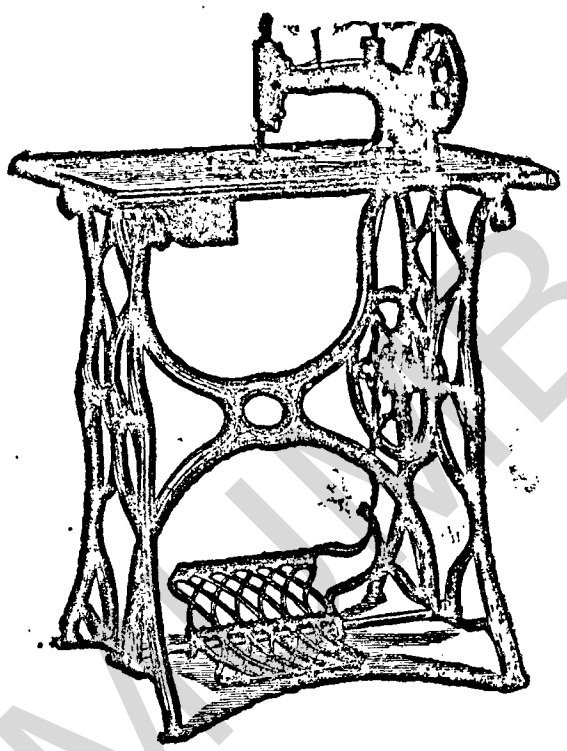

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